Discipline

Ohio

Yearly

Meeting

Friends Church

THE DISCIPLINE

OF

OHIO YEARLY MEETING

OF THE

FRIENDS CHURCH

REPRINTED WITH AMENDMENTS, BY DIRECTION OF THE YEARLY MEETING HELD IN 1914

DAMASCUS PRINTERY

ORIGIN AND DOCTRINE.

About the year 1643, George Fox, a pious young man of Drayton-in-the-Clay, in the county of Leicester, England, was deeply convinced by the Holy Spirit of the scripural truth of holiness of heart. He was taught, experimentally, that all are concluded under sin, and shut up in unbelief. as he had been, that Jesus Christ might have the pre-eminence, who enlightens and gives grace, and faith, and power; and when, through faith in the precious Savior, he realized the experience, and received the baptism of the Holy Ghost, he was faithful, fervent, and zealous to teach, and incite others, also, to seek the same blessing. In the then existing Church, there was great lack of vital religion, though much of dead ritualism. This was keenly felt and deplored by the most devout in the various denominations of the day, many of whom were

speedily convinced of the truth, as they heard it, and associated themselves with George Fox in displaying the banner of "Holiness unto the Lord," and submitting themselves to the power of religion in the soul. Such was the rise of the Friends Church

BRIEF DECLARATION OF OUR VIEWS OF THE DOCTRINES AND TEACHINGS OF THE HOLY SCRIPTURES.

We believe in one only wise, omnipotent, and everlasting God, the creator and upholder of all things, visible and invisible; and that the Son and the Holy Spirit are, with the Father, one and inseparable in divinity, power, and eternity.

CONCERNING OUR LORD JESUS CHRIST.

We believe in Jesus Christ, the beloved and only-begotten Son of God, who was conceived of the Holy Ghost, and born of the Virgin Mary; and that in him we have redemption through his bood, even the forgiveness of sins.

We believe in the deity and manhood of the Lord Jesus; that very God and perfect man were joined together in one person; and that his sacrifice of himself upon the cross was a propitiation and atonement for the sins of the whole world; and that the remission of sins which any partake of is only in and by virture of that most satisfactory sacrifice, and not otherwise; that he died

for our offenses, and rose again the third day for our justification; that he ascended up into heaven, and sitteth at the right hand of God, ever living, our High Priest and Intercessor, and from whence he shall return to judge the world in righteousness at the last day.

THE HOLY GHOST.

We believe in the Holy Ghost, not as an impersonal principle or emination, but in his divine personality; and though distinct from the Father and the Son, yet is promised by, and proceedeth from both, with whom he is equal in authority, power, glory, and titles. "The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things," etc., John xiv: 26. "But when the Comforter is come whom I will send unto you from the Father," etc., John xv: 26. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, etc., he shall glorify me; for he shall receive of mine, and shall show it unto you," John xvi; 13, 14. "But Peter said, Ananias, why hast Satan filled thine heart to lie to the Holy Ghost? why hast thou conceived this thing in thine

heart? thou hast not lied unto men, but unto God," Acts 5: 3, 4. "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty," 2 Cor. iii: 17. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God," 1 Cor. ii: 10, 11. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen," 2 Cor. xiii: 14. He is promised to reprove the world of sin, John xvi: 8. In greater or less degree has this been verified in every age and in every place, Titus ii: 11. And "I, if I be lifted up, will draw all men unto me, John xii: 32. In the work of regeneration, he is the direct and almighty agent, as well as witness-bearer to his own work, John iii and Rom. viii: 16.

In the subsequent experience of the Christian, he is the comforter, leader, and teacher. He is the power for worship; and in the entire purification of the heart, he is the sanctifier.

OF THE HOLY SCRIPTURES.

It has ever been, and still is, the belief of the Friends' Church, that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that, therefore, the declarations contained in them rest on the authority of God himself, and there can be no appeal from them to any other authority whatsoever; that they are able to make us wise unto salvation through faith which is in Christ Jesus, being the appointed means of making known to us the blessed truths of Christianity; that they are the only divinely authorized record of the doctrines which we are bound, as Christians, to believe, and of the moral principles which are to regulate our actions; that no doctrine, which is not contained in them, can be required of any one to be believed as an article of faith; that whatsoever any man says or does which is contrary to the Scriptures, though under profession of the immediate guidance of the Spirit, must be reckoned and accounted as a delusion.

SATAN.

We believe in the existence of an evil being, who tempted our first parents to sin;

and, through their disobedience, wrought the fall of our race; whom our Savior met and resisted, when tempted in the wilderness.

In the degeneracy of man, and all its consequent woes; in the crucifixion of the Son of God; and in his mighty opposition to the Messiah's reign in all ages, Satan has been suffered to develop the malignity of his character and purposes.

But his power is limited, and in God's own time he will be chained, and finally "cast into the lake of fire." See Gen. iii; Mat. iv: 1; Lev. xx: 1, 3; Job i: 2.

ON THE FALL OF MAN.

We believe that man was created in the image of God, capable of understanding and obeying the divine law, and of holding communion with his Maker. Through transgression he fell from this blessed state and lost the heavenly image.

"Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned," Rom. v: 12.

But while this is true of the lost condition of man in the fall, sin is not imputed

to any until they transgress the divine law, after sufficient capacity has been given to understand it. Hence, infants are heirs of grace, and partake of the benefits of the sacrifice made for the sins of the world, being saved by the atonement of our Lord and Savior Jesus Christ. For, "as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord," Rom. v: 18, 21.

The following minutes were adopted by the meeting of Ministers and Elders in 1877 and reaffirmed by the yearly meeting in 1878 and 1879: "This meeting was brought into deep exercise and travail concerning unsound and mystical views and expositions which appear here and there in certain of our members, in opposition to the plain scriptural doctrines of man's darkness and deadness in sin by nature, and his redemption therefrom by the Lord Jesus Christ whose shed blood is the alone means of cleansing the Soul from all the guilt of sin;

and it was concluded that a non-acceptance of this doctrine is a manifest disqualification for the station of Minister or Elder.

"We do not believe there is any principle or quality in the soul of man, innate or otherwise, which even though rightly used, will ever save a single soul, but that 'it pleased God by the foolishness of preaching to save them that believe,' and the Holy Spirit is sent to convince the ungodly of sin; who, upon repentance toward God, and faith in Jesus Christ who died for us, are justified by His blood. And we repudiate the so-called doctrine of 'Inner Light' or 'the gift of a portion of the Holy Spirit in the soul of every man,' as dangerous, unsound and unscriptural.

"It is against an important perversion of Truth that we thus protest, and not for a moment against the true doctrine when declared by Fox, Barclay, or by Gurney, who says: 'Our Lord Jesus Christ bestows a measure of the enlightening influence of His Spirit on all.' Now there is a most important difference between this true statement of sound doctrine and the untrue, unscriptural declaration which seems so like it, that

there is the 'gift of a portion of the Holy Spirit in the soul of every man;' and the error consist in identifying the Lord Jesus himself with the influence which He exerts on the mind of man in his fallen condition, which, until this influence is withdrawn, remains capable of recognizing and responding to the Gospel invitation. In other words, it is to imply that a capacity to receive salvation is a portion of salvation, and that light in the heart from Christ, however dim, is actually Christ himself."

JUSTIFICATION AND SANCTIFICATION.

Not by works of righteousness, but by faith in the merits and atoning blood of the Lord Jesus Christ, are we freely justified; that is, receive the forgiveness of the sins that are past through faith in Christ, the alone propitiation.

Justification is thus an act of God's free grace, by which the sinner is pardoned and absolved from all guilt, and is accepted and reckoned as righteous, by reason of the satisfaction of Christ, who made atonement for our sins, both of omission and commission.

Repentance and confession of sins is a

pre-requisite of justification, which also includes regeneration, or the new birth, adoption and sanctification in part.

Entire sanctification, or perfect holiness, implies deliverence from the pollution, nature and love of sin.

To this we are called, "that we might serve him without fear, in holiness and righteousness before him all the days of our life," Luke i: 74, 75.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it," 1 Thess. v: 23, 24.

In consecration and faith, the baptism of the Holy Ghost and of fire is received, and this promise fulfilled.

RESURRECTION OF THE DEAD.

"If there be no resurrection of the dead, then is Christ not risen." 1 Cor. xv: 13.

"But now is Christ risen from the dead, and become the first fruits of them that slept," v. 20.

"But God giveth it a body as it hath pleased him, and to every seed his own

body," v: 38.

"It is sown in corruption, it is raised in incorruption," v. 42.

"Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," John v: 28, 29.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body," Phil. iii: 20, 21.

GREAT DAY OF JUDGMENT.

The Scriptures plainly declare that hereafter there shall be a great harvest, which is the end of the world, a great day of judgment. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats . . . . Then shall the King say unto them on his right hand,

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And to those on the left hand he will say "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," Matt. xxv.

For God hath committed all judgment unto his Son Jesus Christ, and he is judge both of quick and dead, and must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: and all things shall be subdued unto him, then shall the Son himself be subject unto him that put all things under him, that God may be all in all.

Then shall be brought to pass the saying that is written, "Death is swallowed up in victory," 1 Cor. xv.

WORSHIP.

True worship is the homage and adoration which the soul of the believer offers to its divine creator. It is the reverential communion of man with his God, under a sense of his majesty and loving kindness.

We believe that the first and most essential qualification for a right and spiritual worship of the Almighty is a deep humilia-

tion and subjection of soul before him. Being thus prepared to hear his voice and be instructed by him, we are made willing to follow the leadings of his Spirit, whether in vocal offerings of prayer, praise and thanksgiving, or in the exercise of secret communion with him.

PRAYER AND PRAISE.

No duty seems more fully set forth in the Holy Scriptures than that of prayer and praise.

The prophets were examples worthy our imitation. We find Daniel, regardless of the king's decree to the contrary, praying three times a day, with his windows open toward Jerusalem.

The Psalms are so filled with prayer and praise that the Christian cannot fail to be inspired with the same spirit when reading them, with the mind turned to God, as in them it is recorded, that whosoever offereth praise glorifieth God.

Our Savior, who is our example in all holy living, was often engaged in prayer to the Father, and lovingly invites us to "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened

unto you," Matt. vii: 7. It is not enough that we desire, but we are to ask, seek, knock, and then we have the promise. He also says to believers: "Whatsover things ye shall ask in my name, that will I do," John xvi: 13.

A sense of need being a sufficient impulse to prayer, the burdened sinner may come boldly to a throne of grace, and seek pardon, looking to the "lamb of God who taketh away the sin of the world."

Prayer is essential to our establishment and preservation on the Rock Christ Jesus, and our growth in grace. We regard it important that families daily set apart a portion of time for waiting upon God in prayer and praise.

In public worship, we esteem prayer and praise an important part; and encourage all our members to seek to draw near to God in prayer, and glorify Him in praise and thanksgiving.

MINISTRY

As it is the prerogative of the great Head of the Church alone to select and call the ministers of his gospel, so we believe that both the gift and qualification to exercise it

must be derived immediately from him; and that, as in the primitve church, so now, he confers it on women as well as men, agreeably to the prophecy recited by the Apostle Peter: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy." As the gift is freely received, so it is to be freely exercised in simple obedience to the will of God.

A clear apprehension of scripture doctrine and a heart enlarged in love to God and our fellowmen, though essential, are not of themselves sufficient for the work.

Whatever may be the talents or scripture knowledge of any, unless there be a distinct call to the ministry, we cannot acknowledge it Without power from on high renewedly furnished, nothing can properly qualify for the gospel ministry.

EPISTLE ..

G. Fox and others to Gov. of Barbadoes, 1671

"We do own and believe in God, the only wise, omnipotent, and everlasting God; who is the Creator of all things, both in heaven and in earth, and the Preserver of all that he hath made; who is God over all, blessed forever; to whom be all honor and

glory, dominion, praise and thanksgiving, both now and forevermore! And we do own and believe in Jesus Christ, his beloved and only begotten Son, in whom he is well pleased; who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and that are in earth, visible and invisable, whether they be thrones or dominons, or principalities, or powers; all things were created by him. And we do own and believe that he was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; and that he was crucified for us in the flesh, without the gates of Jerusalem; and that he was buried, and rose again the third day by the power of his Father, for our justification; and we do believe that he ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we do believe that there is no other foundation

to be laid but that which is laid, even Christ Jesus; who we believe, tasted death for every man, and shed his blood for all men and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; according as John the Baptist testified of him, when he said, 'Behold the Lamb of God, which taketh away the sin of the world,' John 1:29. We believe that he alone is our Redeemer and Savior, even the Captain of our Salvation (who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works,) who is the Seed of the woman that bruises the serpent's head, to wit, Christ Jesus, the Alpha and Omega, the First and the Last. That he is (as the Scriptures of truth say of him) our wisdom and righteousness, justification and redemption; neither is there salvation in any other, for there is no other name under heaven given among men whereby we may be saved. It is he alone who is the Shepherd and Bishop of our souls; he it is who is our Prophet, whom Moses long since testified of saying, 'A prophet shall the Lord your God raise up unto you of your brethren, like unto me;

him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people,' Acts iii: 22, 23. (He it is that is now come, 'and hath given us an understanding, that we may know him that is true.' And he rules in our hearts by his law of love and of life, and makes us free from the law of sin and death.) And we have no life but by him; for he is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works, to serve the living God. And he is our Mediator, that makes peace and reconciliation between God offended and us offending; he being the Oath of God, the new covenant of light, life, grace and peace; the Author and Finisher of our faith. Now this Lord Jesus Christ, the heavenly man, the Emanuel, God with us, we all own and believe in; him whom the high priests raged against, and said he had spoken blasphemy; whom the priest and the elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for

thirty pieces of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach an horrible lie, namely, that his disciples came and stole him away by night while they slept. And after he was risen from the dead, the history of the Acts of the Apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

"And as concerning the Holy Scriptures we do believe that they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 Peter i: 21), 'spake as they were moved by the Holy Ghost.' We believe they are to be read, believed, and fulfilled (he that fulfills them is Christ); and they are 'profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thorough y furnished unto all good works,' 2 Tim. iii: 16, 17; and are able to make wise 'unto salvation, through faith which is in

Christ Jesus.' (We call the Holy Scriptures, as Christ and the apostles called them, and holy men of God called them—the words or God.)

"We do declare, that we do esteem it a duty incumbent on us to pray with, and for, to teach and instruct, and admonish those in and belonging to our families. Now, Negroes and Indians make up a very great part of the families in this island for whom an account will be required by him who comes to judge both quick and dead, at the great day of judgment, when every one shall be rewarded according to the deeds done in the body, whether they be good or whether they be evil: at that day, I say, of the resurrection both of the good and of the bad, of the just and the unjust, 'When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them

that believe in that day,' Thess. i: 7-19. See also 2 Peter iii: 3, etc.

"We sincerely confess that divine honor and worship is due to the son of God; and that he is, in true faith to be prayed unto, and the name of the Lord Jesus Christ called upon (as the primitive Christians did), because of the glorious union of oneness of the Father and the Son, and that we cannot acceptably offer up prayers and praises to God, nor receive a gracious answer or blessing from God, but in and through his dear Son."—*From a declaration of Christian Doctrine given forth in behalf of the Church, 1653*

ORGANIZATION AND ADVICES.

MEETINGS FOR WORSHIP.

Meetings for worship are of divine appointment. "God is a spirit," and they that worship him must worship him in spirit and in truth. "Christ is head over all things to his Church."

Believing that to worship God acceptably, the aid of his Spirit must be sought and realized; that the words of Christ, "There am I in the midst of them," have a practical signification; that he is in very deed, pres-

ent with the two or the three that meet in his name, to direct and bless in his service, reverently and trustingly waiting upon him for the quickenings of the Holy Spirit, we are thus qualified to engage in any vocal service to which he may call us, whether it be preaching, teaching, or prayer or praise.

Believing that the Lord's people in all ages of the world, and especially since the advent of our Lord Jesus Christ, have been in the practice of assembling together for the worship of their great Creator, and that in this worship their souls have been abundantly strengthened and edified, we do esteem it not only a duty, but a blessed privlege, to assemble ourselves before him, offering the homage of humble and contrite hearts, and seeking to be fed from his bountiful table, "who is ready to supply all our needs according to his riches in glory by Christ Jesus."

Therefore we exhort and enjoin on all our members diligence in the attendance of all our meetings, and that they should endeavor to impress upon their children the advantage and importance of this most rea-

sonable duty.

MEETINGS FOR DISCIPLINE.

Meetings for Discipline are instituted to exercise supervisory care over the Church within their respective limits, and to transact the various affairs appertaining to the Church, according to the rules and regulations established by the Yearly Meeting for its order and government.

Meetings for Discipline are subordinate, and accountable as follows:

Preparative Meetings are accountable to the Monthly Meeting of which they form a branch; Monthly Meetings to the Quarterly Meeting and Quarterly Meetings to the Yearly Meeting.

No Quarterly Meeting is to be established or discontinued, nor the time and place of said meeting changed without the approval of the Yearly Meeting; no Monthly Meeting but by the Quarterly Meeting; and no Preparative without the sanction of the Monthly Meeting.

If at any time the Yearly Meeting is dissatified with the proceedings of any of its subordinate meetings; or a Quarterly Meeting with the proceedings of its Monthly

Meetings; or Monthly Meeting with the proceedings of its Preparative Meetings, they are to render full and clear accounts, and comply promptly with any requirements of their superior meetings.

All our meetings for Discipline are to keep fair records of their proceedings in books provided for the purpose, and signed by their respective clerks, who are to be chosen annually; which minutes shall be read at the succeeding meeting, that any errors or omissions may be corrected.

They are advised to attend promptly to, and finish their business with care and dispatch; and if any case under consideration proves too difficult for any subordinate meeting to determine, they should apply for assistance to their superior meetings.

Monthly and Quarterly Meetings should appoint a suitable number of Friends as delegates to their next ensuing superior meetings, with such reports, or business signed by the clerks, as may be given them in charge.

In order that our meetings for business be kept suitably select, it is advised that none but members attend the same, except by per-

mission of ministers, elders, or overseers; and offenders under treatment should not attend any Meeting for Discipline, unless by permission of the meeting.

On the opening or establishment of any new Meeting for Worship or Discipline, a few friends should be deputed by the superior meeting or meetings to attend at such openings, lend any counsel or assistance needed, and report their care.

PREPARATIVE MEETINGS.

Preparative Meetings, consisting of the members of one or more Meetings for Worship shall be established by the Monthly Meetings with the consent of the Quarterly Meeting, which shall hold meetings for business monthly at such time and place as may be fixed by the Monthly Meeting.

All business introduced by the overseers, claiming the care of the Preparative Meeting, such as applications for membership, complaints against members, etc., should be presented to the meeting in writing; and cases requiring the care of the Monthly Meeting should be forwarded promptly under the signature of the clerk.

The overseers, before bringing a complaint to the Preparative Meeting against an offender, should inform him of their intention of so doing.

When a Monthly Meeting is composed of but one Preparative Meeting, the Preparative Meeting may be discontinued and its business done by the Monthly Meeting.

MONTHLY MEETINGS.

Monthly Meetings are to be established by the Quarterly Meetings, and may consist of one or more Preparative Meetings, and to hold their sessions monthly at such time and place as sanctioned by the Quarterly Meeting.

The consideration of applications for membership; the reception of certificates for Friends coming from other Monthly Meetings; the treatment with offenders, with a view to their restoration, or disownment, if ineffectual; the appointment of a suitable number of overseers in each of the Preparative Meetings; the care and assistance of Friends in limited circumstances; the recognition of the different gifts among our members for Christian labor, and liberation and

encouragement of ministers for gospel service, are among the matters specially claiming the attention of Monthly Meetings

Monthly Meetings may indulge Meetings for Worship under the care of a committee, who shall report every three months of the care, and the condition of said meetings.

Each Monthly Meeting must provide suitable books, in which shall be recorded the births and deaths according to the form prescribed; a list of the names of their entire membership, and of their ministers and elders; marriage certificates and all certificates of removal issued by them; which lists should be carefully corrected annually by committee appointed for that purpose

QUARTERLY MEETINGS.

Quarterly Meetings shall be established by the Yearly Meeting, and shall be composed of the Friends of not less than two Monthly Meetings. They shall meet once in three months for the transaction of such business as may claim their attention.

It is recommended that one or more meetings for worship be held, and considered as a part of the Quarterly Meeting.

OHIO YEARLY MEETING.

Ohio Yearly Meeting is now held alternately at Mount Pleasant, Jefferson County, and Damascus, Columbiana County, in the State of Ohio, and commences by a public meeting for worship at 9:30 o'clock, Central Standard Time, on Third-day preceding the last First-day in the Eighth month, annually.

It was originally set off from Baltimore Yearly Meeting. The first Yearly Meeting of Ohio was held at Short Creek, near Mount Pleasant, in the Ninth month, 1813; at which time a Code of Discipline was adopted, which has been, from time to time, and is now again revised; and is lovingly commended to the members of the Church for their better acquaintance with its articles of faith, and rules of conduct, that the cause of true, practical piety may be promoted, and the Church built up in the most holy faith.

Women's Meeting for discipline, as a separate organization, was discontinued in 1887.

REPRESENTATIVE MEETING.

That the Yearly Meeting, with its several branches, may be properly represented during the recess thereof, a meeting is instituted, named the Representative Meeting, or meeting representing the Yearly Meeting during its recess.

Said Representative Meeting is to be composed of twenty-six Friends (men and women) appointed by the Yearly Meeting, and four appointed by each of the Quarterly meetings, a reappointment of the same or other Friends, as the appointing meeting thinks best, to be made at the expiration of each successive following five years.

Said meeting shall hold regular sessions annually, at 7:30 o'clock a. m. on Fourth-day, at the time and place of holding the Yearly Meeting, and at such other times and places as it may stand adjourned to.

The services confided to it, among others, are the following:

1st. To represent the Yearly Meeting, and to act on its behalf in all cases where the interest or reputation of the church may render it necessary.

2nd. To have the care and oversight of

all manuscripts, offered for inspection explanitory of our religious principles, proposed to be printed, and to promote or discourage the publication of them at its discretion; to reprint and distribute any writings already published, or which may be offered for inspection, and approved. And in cases where expenses are incurred in the execution of the duties assigned them by this meeting, they are authorized to draw on the treasurer of the Yearly Meeting.

3rd. To inspect and ascertain titles to lands, or other estates, belonging to any of our meetings; also to attend to the appropriation of charitable legacies and donations intrusted to their care, or give such advice or assistance respecting the same as may appear necessary.

4th. To receive from the Quarterly Meetings such memorials concerning deceased Friends as may be forwarded, that, when examined and approved, they may be laid before the Yearly Meeting.

5th. To extend such advice and assistance to persons under sufferings for our testimonies as their cases may require and to apply to the government, or persons in

authority, on behalf of these, or other objects or occasions judged necessary.

6th. To correspond with such other Representative Meetings or Meetings for sufferings as are or may be established by any of the other Yearly Meetings of our Church, for the common interests of the church.

The following directions should be observed by the Representative Meeting.

1st. It shall keep fair minutes of its proceedings, and annually lay them before the Yearly Meeting.

2nd. Twelve members shall constitute a quorum, capable of transacting business.

3rd. Six members uniting may call a special meeting when they shall judge it necessary.

4th. All approved ministers, and the members of Representative Meetings, or Meetings for Sufferings, are at liberty to attend the sittings of this meeting.

MINISTERS, ELDERS AND OVERSEERS AND THEIR MEETINGS

Gospel ministry is not of man, but by the revelation of Jesus Christ, agreeably to the apostolic charge: "As every man hath re-

ceived the gift, even so minister the same to one another as good stewards of the manifold grace of God. If any man speak, let him speak as the oracle of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen."

When the public communications of a Friend in our meetings for worship are such as to evince to the Preparative Meeting of Ministry and Oversight that a gift in the ministry has been conferred, and is sufficiently developed to be acknowledged by the church, the proposition should be sent to the Quarterly Meeting of Ministry and Oversight, which shall appoint a commitee to carefully examine such as to their fitness for this responsible position; report of which shall be made to their next regular meeting, and if the proposition is then approved, that meeting should lay it before the Monthly Meeting of which the individual is a member, which, if it unites with the proposition, will record such Friend as a minister and give information thereof to the Preparative

Meeting of Ministry and Oversight.

As for the ministry of the Word, so for the qualifications of Elders there must be the individual experience of being created anew in Jesus Christ unto good works, and a gift received of the Lord through the Holy Ghost, qualifying them to feed the flock of God among us, taking the oversight thereof, not by constraint, but willingly; able to judge of the gifts and callings in others, and who are examples of the believers in word, in conversation, in charity, in spirit, in faith, in purity.

Each monthly meeting should appoint, for a term of three years, a suitable number of such persons to serve the meeting as elders. A committee appointed by the monthly meeting shall nominate names for said office, which nomination shall be presented to the Quarterly Meeting of Ministry and Oversight for its approval before going to the Monthly Meeting for final action.

The regular appointment of elders expires in the Sixth month, 1917, and regularly every three years thereafter. When a monthly meeting shall judge it needful to add to the regular triennial appointment the name

of any other person or persons as elders, it may do so in the same manner; the term of such appointment shall expire with that of the others.

When a minister has been recorded, or elders appointed, and the Preparative Meeting of Ministry and Oversight informed thereof, the information should be forwarded, through the Quarterly Meeting of Ministry and Oversight, to the Yearly Meeting of Ministry and Oversight.

The ministers, elders and overseers of each Monthly Meeting are to meet once in three months, and compose a Preparative Meeting of Ministry and Oversight, unless the Quarterly Meeting for Discipline should judge it most advisable that it be constituted of the ministers, elders and overseers of more than one Monthly Meeting. The queries addressed to the Meetings of Ministry and Oversight shall be read and considered, and answers made to them in writing, which, being signed by the clerk shall be forwarded to the ensuing Quarterly Meeting of Ministry and Oversight by two or more Friends named as delegates.

In the Quarterly Meeting of Ministry

and Oversight, the same queries are to be read, with the answers from the Preparative Meetings, that, where occasion requires it, advice and counsel may be seasonably extended. Once in the year, these answers, comprised in a written report, signed by the clerk, shall be forwarded to the Yearly Meeting of Ministry and Oversight by four Friends appointed as delegates.

In the Yearly Meeting of Ministry and Oversight the queries are also to be read, with the answers from the several Quarters. Advices adapted to the state of the subordinate select meetings may be sent down to such when deemed necessary.

The Preparative Meeting of Ministry and Oversight shall have oversight of the pastoral and evangelistic work of the ministry and of the religious work of each local meeting. When meetings desire special service on the part of a minister or worker as pastor, the initiative in the arrangement therefor shall be taken by this meeting. Where the Preparative Meeting is composed of ministers, elders and overseers of more than one meeting, a sub-committee may be appointed for each particular meeting. They

shall submit their proposal to the Preparative Meeting of the local meeting, or the Monthly Meeting where there is no Preparative Meeting for its action, which shall be final.

Any arrangement entered into as above shall continue in force until the close of the pastoral year, unless the pastor shall notify the meeting that he feels that his relation as pastor should cease or the meetings of ministry and Oversight are convinced that the service is no longer desired; in which case they shall report their decision to the Preparative or Monthly Meeting. Whereupon if it approves of the recommendation it shall notify the pastor that his services will be no longer needed.

Whenever the need of special evangelistic work shall become apparent, the initiative in such action shall be taken by the Preparative Meeting of Ministry and Oversight which shall report its plans to the Preparative or Monthly meeting for final action.

No minister or worker shall be engaged by any meeting whose services are considered to be inefficient by the Yearly Meeting's Pastoral and Evangelistic Board.

The Yearly Meeting Superintendent and the Quarterly Meeting Superintendent of Pastoral and Evangelistic work are recognized as ex-officio members of this meeting.

Monthly and Preparative Meetings may appoint a Pastoral and Evangelistic Board which shall perform the duties outlined above in reference to pastoral and evangelistic services where, in their judgment, the work will be better promoted thereby.

The Quarterly Meeting of Ministry and Oversight shall have general advisory care of evangelistic work within its limits. It shall give especial attention to new meetings, weak meetings and meetings without a pastor. At each session of this body the condition of the meetings of the quarter shall be taken into consideration and such measures should be adopted as will develop their spiritual life.

At the last session of this meeting before Yearly Meeting it shall nominate to the Quarterly Meeting a superintendent of evangelistic and pastoral work.

The Yearly Meeting Superintendent and the Quarterly Meeting Superintendent shall be in the same relation to this body as to

the Preparative Meeting of Ministry and Oversight.

Quarterly Meetings may appoint a Pastoral and Evangelistic Board to perform the duties outlined above in reference to pastoral and evangelistic services, where in their judgment, the work will be the better promoted thereby.

Ministers who apprehend themselves called to labor in truth's service beyond the sea, after obtaining a certificate of unity from their Monthly Meetings, endorsed by their respective Quarterly Meetings, shall produce said certificate to the Yearly Meeting of Ministry and Oversight, where, if the prospect is approved, a certificate shall be issued, signed by the clerk and one or more of the Yearly Meeting correspondents.

When a minister has a religious concern to travel in the ministry within the limits of his own or a neighboring Quarterly Meeting, a minute of approval of the Monthly Meeting should be obtained, signed by the clerk. If the prospect only embraces the appointment of a few meetings near home, the the approbation of the members of the meeting of Ministry and Oversight collectively

will be sufficient.

When a minister has a prospect of making an extensive visit in the ministry, or a general visit in another Yearly Meeting, the concurrence of the Quarterly Meeting must be obtained, and endorsed on the Monthly Meeting's certificate, signed by the clerks.

No Friend shall travel abroad as a minister, nor appoint meetings, unless previously acknowledged by the Monthly Meeting.

Believing it to be the duty of the Church to encourage and promote the spread of the gospel, and of all the members thereof to contribute to this object according to their ability. Monthly and Quarterly Meetings liberating a Friend for religious service in the ministry shall see that he is provided with suitable company, if necessary, and with means to accomplish the service.

Ministers are encouraged to acquaint the Monthly Meeting with the probable expense of their service, at the time of asking for a minute.

It shall be the duty of each Quarterly Meeting of Ministry and Oversight to appoint, once a year a committee to review the ministers in the Quarterly Meeting. If, on

the report of this committee, it shall appear that a minister, by neglect, unfaithfulness, or otherwise, has lost his or her usefulness in that station, so as to become burdensome and the subject of uneasiness, the case shall be reported to the Monthly Meeting of which the minister is a member. If a monthly meeting fails to act satisfactorily to the quarterly meeting of Ministry and Oversight this meeting may report the case to the quarterly meeting, which shall instruct the monthly meeting what course to pursue.

If an elder has likewise lost his or her usefulness the case shall be forwarded by the Preparative Meeting of Ministry and Oversight, with the consent of the Quarterly Meeting of Ministry and Oversight, to the Monthly Meeting of which the elder is a member.

Those who frequently speak in our meetings for worship may be invited to attend special sittings of the meetings of Ministry and Oversight.

ADVICE TO MINISTERS AND ELDERS.

Ministers and elders, and those who speak in meeting should avoid unnecessary pream-

bies, or unseasonable additions, also, to avoid delivering prophetic declarations without the most clear and certain conviction of divine authority; being careful to commence, proceed and conclude in the life and power which the Holy Spirit alone can confer.

Ministers and elders should give heed to the gifts bestowed upon them as good stewards of the manifold grace of God. They should seek to be clothed with the spirit of the Master, that, like him, they may be often engaged in prayer, not only in retirement, but also in the presence of the people; reverently acknowledging their entire dependence upon Him from whom cometh every good and perfect gift. Prayer should be presented in faith with great simplicity and directness, avoiding all unnecessary repetitions, and the too frequent use of the Holy Name. All thanksgiving and praise should be the utterance of a heart filled with a sense of the love of God, and of his willingness to supply all our needs.

Ministers and elders should at all times be careful of each other's reputation, having a tender regard one for the other, and espe-

cially for the cause of Christ, and should guard against injuring the service of any, either in or out of meetings.

Ministers and elders should be engaged daily in reading the Holy Scriptures, prayerfully seeking a right understanding of their contents, under the enlighting influence of the Spirit which gave them forth; and they should be very careful not to misquote or misapply them.

QUERIES FOR THE MEETING OF MINISTRY AND OVERSIGHT.

(In 1897 the Overseers were incorporated in the body of "Ministers and Elders" and the name changed to "The Meeting of Ministry and Oversight.")

1st. Are the members of this body diligent and seasonable in the attendance of their meetings for Worship and Discipline, and do they encourage their families to that religious duty?

2nd. Are the members of this body, in the exercise of their gifts, earnest to seek for divine ability, and are they sound in Christian doctrine, and clear in their modes of expression?

3rd. Are the members of this body in uni-

ty one with another, and with the meetings to which they belong, manifesting a loving interest for the spread of the gospel and the support of our discipline?

4th. Are the members of this body good examples in uprightness, temperance and moderation; and careful to train up their families in the knowledge and simplicity of the Christian religion?

QUERIES.

(To be read three times and answered once during the year.)

1st. Are you careful to attend all your meetings for Worship and Discipline; is the hour of meeting observed, and is unbecoming behavior avoided therein?

2nd. Do you maintain Christian love toward each other; are you watchful against everything that would interrupt its prevalence; and if differences arise, are endeavors used speedily to end them?

3rd. Do you endeavor in your daily life to exemplify the doctrines of the gospel? Is there a growth in grace among you, and does the life and interest of your meetings evince the blessing of the Lord on your

labors?

4th. Do you prayerfully endeavor to lead your children to the Saviour for the remission of their sins, and to bring them up in the nurture and admonition of the Lord, and to educate them and those under your care in evangelical truth; encouraging them in the study of the Holy Scriptures and in the simplicity of life and conversation taught therein, and are they guarded against corrupt conversation and pernicious books and publications?

5th. Are you exemplary in true Christian simplicity, and guarded against being entangled with the affairs of this life? Are you just in your dealings, and punctual in complying with your engagements; and where any give reasonable grounds for fear in these respects, is due care extended to them?

6th. Are you liberal in contributing means for the support of the gospel, and carrying forward the approved work of the Church?

7th. Are you careful to discourage the attendance of, or participating in theatrical or other amusements of demoralizing ten-

dencies? Are you faithful in maintaining our testimony in regard to war, slavery, oaths and lotteries? And are you clear of using as a beverage, or trading in intoxicating liquors? Do you maintain a faithful testimony against legalizing the traffic and in favor of its abolition?

8th. Is the business of your meetings duly and properly transacted? Is the discipline administered in the spirit of restoring love? Are the temporal necessities of those in needy circumstances cared for? Are they advised and assisted in proper employments and in the education of their children?

Each subordinate meeting shall prepare and furnish to its superior meeting, a concise statement of its condition, based on and within the scope of the queries. As heretofore it shall be the duty of the overseers to prepare these reports.

ANNUAL QUERIES.

1st. What new meetings established, and what meetings discontinued?

2nd. Are schools encouraged for the education of our youth under the care of teachers of Christian experience and example?

3rd. Is every family of Friends supplied with a copy of the Holy Scriptures? and are they in the daily practice of reading a portion thereof with their families collected, attended with a season of devotion?

4th. What ministers and elders have been recorded the past year? and what ones deceased, when, and of what age?

ADVICES

(To be read in our Meetings for Discipline at least once a year.)

Take heed, dear friends, we entreat you, to the conviction of the Holy Spirit, who leads through unfeigned repentance and living faith in the Son of God to reconciliation with our Heavenly Father; and to the blessed hope of eternal life purchased for us by the one offering of our Lord and Saviour Jesus Christ.

Be earnestly concerned in religious meetings, reverently to present yourselves before the Lord; and seek, by the help of the Holy Spirit, to worship God through Jesus Christ.

Prize the privilege of access by him unto the Father. Continue instant in prayer, and watch in the same with thanksgiving.

Be in the frequent practice of waiting upon the Lord in private retirement; honestly examining yourselves as to your growth in grace, and your preparation for the life to come.

Let your appreciation of the goodness of God in the appointment of the means of grace appear in your faithful and joyful attendance upon the public worship of God, and the ministry of the Word; in your daily family worship, in the reading and study of the Holy Scriptures and in your diligent teaching of them to your children.

Make the attendance of all our meetings with your families a matter of conscience. Be careful to avoid social visiting on the first day of the week, and to make a profitable and religious use of the time not occupied in public worship.

Be diligent and earnest to work out your salvation, which ye have freely received; being merciful, kind and charitable; doing good unto all men, especially to those of the household of faith; preferring and assisting them in business and distributing to the necessity of saints even as God has prospered you. Give evidence of the sincerity of your

profession by avoiding the very appearance of evil. Maintain strict integrity in your transactions in trade, and in all your outward concerns. Guard against the spirit of speculation, and the snare of accumulating wealth. Beware of covetousness and of defrauding either Church or State of its just dues.

Observe simplicity and moderation in your deportment and attire, in the furniture of your houses, and in your whole style and manner of living.

Carefully maintain in your own conduct, and encourage in your families truthfulness and sincerity, and avoid worldliness in all its forms.

Guard watchfully against the introduction into your households of publications of a hurtful tendency; and against such companionships, indulgences and recreations, whether for yourselves or for your children, as may in any wise interfere with a growth in grace.

Cherish a self-denying and missionary spirit, "redeeming the time." Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.

Let your whole conversation be as becometh the Gospel. Be steadfast and faithful in your allegiance and service to your Lord. Continue in His love, endeavoring to keep the unity of the Spirit in the bond of peace.

MISSIONARY LABOR

We desire to recognize and actively to promote, under the care of a suitable missionary board or committee, faithful missionary labor, both at home and abroad, in which the exercise of the various gifts bestowed by Christ upon His Church should be encouraged. And we trust that many of our members may be enlisted in this work, to the glory of God and the salvation of souls.

POOR.

As mercy, compassion and charity are eminently required by the gospel, it is directed that the cases of our members who are in indigent circumstances be duly inspected by the Monthly Meetings, in order that advice and relief may be seasonably extended, and assistance afforded them in such business

as they are capable of.

To defray the expenses which their support and the education of their children will occasion, the Quarterly Meetings are directed to raise the necessary funds.

Such as need pecuniary aid ought to accept the deliberate advice of their friends, and manifest a becoming disposition to conform to their judgment.

When there is an obstinate refusal to conform to such advice, committees are to be governed in the distribution of the intended liberality by a prudent discretion.

"When any of our members in indigent circumstances become unmanageable in private families, and Monthly Meetings deem it necessary to place them in public institutions, where, by virtue of law, they are partially or wholly supported out of the public fund, our discipline does not require that Friends should refund the amount to the public treasury; but it is our united judgment, that the same spirit of Christian love which originated the discipline requiring Friends to care for our poor and afflicted members, requires that Friends be very careful not to unnecessarily place any of

them in public institutions. And that the placing of any there should not diminish our care and sympathy for them."—**Minute** of 1865 in regard to the poor.

RULES OF DISCIPLINE.

STOCK.

A stock having been found needful for the use of the Church, it is directed by the Yearly Meeting that the same be annually renewed by a collection from each Quarterly Meeting in the proportions which may, from time to time, be agreed upon; and that it be placed in the hands of a treasurer appointed by the Yearly Meeting for the purpose, subject to be drawn out by its direction, or the Representative Meeting, as occasion may require.

In raising the stock, all our members should contribute thereto as the Lord hath blessed them with the means; and it is advised that meetings release, from this requisition, ministers in limited circumstances, or who are engaged much of their time from home in the service of their divine Master.

It is further recommended that each Quar-

terly and Monthly Meeting raise a stock of its own for defraying expenses necessarily incurred by it; and as the spread of Christianity and the promulgation of the gospel of Christ, should be a general as well as an individual concern among us, the Monthly and Quarterly Meetings are desired to be liberal in defraying the necessary expenses of carrying on the work of the Church—bearing in mind that, notwithstanding Christ's Church is one body, yet it is of many members; and that we should bear one another's burdens, and so fulfill the law of Christ.

For the purpose of raising their proportions of stock in the primary meetings, an equitable apportionment should be made among the members according to their means; and the sums to be raised should be divided among them according to that apportionment, having regard to the cases of exemption before mentioned, and each member should consider himself morally and religiously bound to pay his share according to such apportionment as much as any other just debt.

TRADE.

It is our fervent desire that Friends may seek for divine counsel in all their business engagements, and not suffer their minds to be carried away by an inordinate desire for worldly riches; remembering the observation of the apostle in his day, and often sorrowfully verified in ours: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows," 1 Tim. 6:9. Even when riches have been amassed by the successful industry of parents, how often have they proved like wings to their children, carrying them beyond the limitations of truth into liberties repugnant to our religious profession, and sometimes, into enterprises which have terminated in irreparable damage to their temporal affairs, if not an entire forgetfulness of the great work of their soul's salvation.

We believe industry to be not only praise-

worthy, but indispensable. It is the ambitious desire of great things, and the engrossment of the time and attention with the acquisitions of this world, from which we desire that our friends may be preserved · remembering that while we are "diligent in business," we should be "fervent in spirit, serving the Lord."

We are earnestly concerned that the service of our Church be not obstructed, or its reputation dishonored by any imprudence or want of integrity of any of its members in their worldly engagements, and recommend to all that they be careful not to engage in hazardous enterprises, nor venture upon business they do not understand, nor launch into trade beyond their ability at the risk of others; but that they be content with a moderate way of living, and limit their engagements by their means, in order that perplexities and disappointments in business may be avoided; and when they enter into contracts or agreements, written or verbal, that they endeavor on all occasions strictly to fulfill them, that no cause for reproach may rest upon them, or the Church. We also caution them to be very careful how

they enter into joint securities with others on any account, many having been suddenly ruined thereby, and their families impoverished.

It is further recommended that Friends frequently inspect the state of their affairs, and keep their accounts so clear and accurate that they may at any time easily know whether they are living within the bounds of their circumstances; and in case of death that these may not be perplexing to survivors.

Should any find themselves failing in business, they should, without loss of time, make their circumstances known to their creditors, carefully avoiding the payment of one in preference to another, that no injustice may be done.

If it become apparent to the overseers, or other Friends, that any among us are failing in business, and are unwilling to submit the state of their affairs for inspection, or to surrender their effects to their creditors, but run on in embarrassment, to the loss of others, and the reproach of our Christian profession, they should be treated with, and if the labor prove ineffectual, a testimo-

ny of disownment should be issued against them. But if any, under such circumstances, offer all their property to their creditors, without preference, let compassion and aid be extended to them as brethren and objects of Christian sympathy and forbearance.

Friends who have fallen short of paying their just debts, although they may have obtained a legal discharge by the voluntary act of their creditors, should not regard their moral obligation to pay such debts to have ceased. But if they should be favored in the future with the ability to meet them, they should offer to make a readjustment with their creditors; and Friends should be careful in regard to receiving contributions or bequests for benevolent purposes from such persons until the claims against them are discharged.

When Monthly Meetings are informed of misconduct in any member respecting any of the foregoing specifications that is contrary to the advices here given and is calculated to bring reproach upon the Church, such party should be dealt with as in other cases of offense.

ARBITRATION.

When differences arise between our members, we advise that, by mutual concession and condescension, they settle the matter between themselves; but if an earnest effort in this direction proves unavailing, they are directed to proceed in the following manner: The party who believes him or herself wronged should take two of the overseers, or other Friends, and in their presence repeat the demand.

If the case is plain and clear in the united judgment of the Friends called upon, they should advise a prompt settlement as justice demands. But if the case appears to be involved in some difficulty, they should advise the parties to choose each a Friend as arbitrators, and those thus chosen should choose another Friend, and to these three the matter in dispute shall be submitted—the litigants binding themselves in writing to abide their award. Arbitrators should attend promptly to the business referred to them, giving the parties a full and fair hearing in the presence of each other, but listening to neither separately; neither should

they let their sentiments be known to any until they have come to a clear decision. Where arbitrators are at a loss for the want of legal knowledge, they are at liberty to take such counsel at the joint expense of the parties. They should not reject any evidence, nor receive any but in the presence of both parties.

If any of our members shall refuse to settle a difficulty as advised above, he or she should be treated with; and if they do not give satisfaction by complying with the advice of Friends, or with the award, or shall satisfy the Monthly Meeting that the decision is in error, they shall be disowned.

If the Monthly Meeting becomes satisfied that a decision is unjust, prompt measures should be taken to see that justice is done by another arbitration or otherwise.

When the foregoing mode of procedure is impracticable in the judgment of overseers, without loss or injustice to the claimant or those whom he represents, recourse to law is permitted, with the caution that Friends conduct themselves as Christians.

Ministers should not be chosen as arbitrators, lest their service in the gospel be

marred thereby. Friends ought to give no just cause for others to go to law with them; but they should carefully comply with their promises and contracts; and when they have reasons for objecting to a demand they should show a readiness to settle it between themselves, or submit it to reference.

WILLS.

Knowing the uncertainty of life, it is recommended that Friends who have estates to dispose of, make their wills while in health and strength of judgment, that it may be done in justice and wisdom, and to the satisfaction and peace of their own minds; and that they employ persons of competent legal knowledge to write their wills; and that executors and trustees take special care to discharge faithfully their respective trusts according to the wish and intent of the donors or testators.

OVERSEERS

In every Monthly Meeting, a proper number of faithful and judicious men and women Friends, belonging to each of the Particular or Preparative Meetings, should be appointed to the station of overseers within the same.

(Information thereof to be given the meetings of Ministry and Oversight as directed in the recording of ministers and the appointment of elders.) Whose duty it is to exercise a watchful and tender care over their fellow members, that if anything repugnant to the harmony and good order of the Church appear among them, it may be timely attended to.

And to prevent the introduction of all unnecessary and premature complaints to meetings of business, it is advised, that if any member shall have cause of complaint against another, it be presented to the overseers in writing, and a copy furnished the party complained of. The overseers are to see that the said party be treated with according to gospel order, previous to the case being reported to the Preparative or Monthly Meeting.

And it is desired that in treating with any, it be done in the spirt of meekness and love, patiently endeavoring to instruct and advise them; which, if ineffectual, the Preparative Meeting should be informed thereof; that, if needful, the case may be laid before the Monthly Meeting, of which notice should

be given to the party, where it can be conveniently done.

It is further recommended to our Monthly Meetings that a committee be appointed at least once in three years to propose names for overseers. And we tenderly exhort all our members who may be rightly called into this, or any other service of the Church, not to hastily excuse themselves therefrom.

ADMISSION AND RESTORATION TO MEMBERSHIP.

Requests for membership may be made to the overseers and presented by them in writing, to the Preparative Meeting; when, if approved, the application should be forwarded to the Monthly Meeting. Applicants, who give evidence of conversion and make satisfactory confession of faith, may be received into membership at the first Monthly Meeting to which their names are presented; or the Monthly Meeting may appoint some suitable Friends to take the necessary opportunities with the applicant to ascertain if he or she is a suitable person for admission to church fellowship. Should the Monthly Meeting decide to admit the ap-

plicant into membership, a minute to that effect should be made, and one or more persons appointed to inform him thereof.

Ministers of the gospel laboring in remote localities may, with the approval of the evangelists and pastors of the Quarterly Meetings in the limits of which the work is performed, open a meeting for worship, in which to gather and shepherd those who have been converted and join in membership with Friends church. Such meetings to be reported to the Monthly Meeting most accessible, for establishment and supervision. Monthly Meetings may receive into membership young children on application of their parent or parents, one or both of whom are members.

Children whose parents are both members at the time of their birth, are members, otherwise not.

When those who have been disowned, or who have resigned their right of membership, apply to be again restored to membership they may be reinstated in the same manner prescribed for persons requesting to be received into membership; but persons who have been disowned must first make

satisfactory acknowledgment to the Monthly Meeting by which they were disowned.

When no Preparative Meeting exists application for membership may be made direct to the Monthly Meeting in the above prescribed manner.

BIRTHRIGHT MEMBERSHIP.

Although we recognize the children of our members as objects of our care, and partakers of the outward privileges of Christian fellowship we would earnestly remind all that such recognition can not constitute them members of Christ's Church.

Nothing can effect this but the power of the Holy Spirit, working repentance toward our Lord Jesus Christ; therefore, let the words of our divine Master have their due place with us all, "Ye must be born again." May all our members become such on the ground of true conversion, and be prepared in their several places to bring forth fruit unto holiness.

TREATMENT WITH OFFENDERS, ACKNOWLEDGMENTS, AND TESTIMONIES OF DISOWNMENT.

When any member transgresses the rules

of our discipline, or is guilty of conduct inconsistent with our Christian profession, he should be admonished in the spirit of restoring love. If that be ineffectual the overseers are to acquaint the Preparative Meeting therewith, that the case may be forwarded to the Monthly Meeting for its further care.

When a case is introduced into the Monthly Meeting it may receive an acknowledgment from the offender, or appoint a committee to labor for his restoration, which is to report of their care. If the same be unavailing, the meeting should proceed to disown him.

If a member remove within the limits of another Monthly Meeting, and has committed an offense before a certificate of removal has been forwarded or accepted, the Monthly Meeting within the verge of which he resides may be requested to treat with him and report the effect of its care; and if the case require it, a testimony of disownment should be transmitted to that Monthly Meeting for its further service.

When a member comes within the verge of any of our Monthly Meetings without a

certificate, and is of disorderly conduct, the overseers are to admonish him in tenderness and love. If the case require it, they shall inform the Preparative Meeting, and it shall forward it to the Monthly Meeting, which shall communicate with the Monthly Meeting of which he is a member, and take the direction of said meeting for treating with him agreeably with our rules.

When an offender resides at too great a distance from any Monthly Meeting to be conveniently visited, the Monthly Meeting may appoint a committee to treat with him by writing, and if he neglect or refuse to give satisfaction, or his residence can not be ascertained, he should be disowned, taking care to forward such delinquent a copy of the testimony when practicable.

In all cases when it can be reasonably done, information should be given to the party before the case is taken to the Preparative Meeting, and before a testimony is issued by the Monthly Meeting; and with the testimony, information of his right of an appeal should also be given.

If any of our members should join another religious society, or request to be releas-

ed from membership with us, after the Monthly Meeting has extended the needful care in endeavoring to ascertain the cause, and laboring for its removal, if he still desires to relinquish his right, or is satisfied with the course he has taken, his request may be granted, and such be no longer considered a member. Requests to be released should not be entertained from minors or offenders.

When any one inclines to make an acknowledgment, he should, if under dealing, prepare the same in writing and show it to the overseers, or the committee in charge, before it is presented to the Monthly Meeting, which should inform him of the result.

Monthly Meetings may also erase from their record of membership names of members who are disloyal to the Church, or indifferent as to their privileges of membership. Meetings to use discretionary care in all such cases.

CERTIFICATES OF REMOVAL.

When Friends have a prospect of removing, they should be careful not to suffer wrong motives to influence their conclusions; and before such steps are taken as

may close the way to receiving advice, they are advised to take the counsel of some of their experienced Friends, on the propriety of the proposed removal, particularly when they propose removing entirely away from Friends; and elders, overseers, or other concerned Friends, when they hear of any inclining to remove, are to consider it their duty, in brotherly love, to counsel them to observe the foregoing advice.

When Friends remove, they should have a certificate from the Monthly Meeting of which they are members, recommending them to the Monthly Meeting where they are going to reside, expressive only of their rights of membership and settlement of temporal concerns, as the case may require—to be founded on inquiry made by a committee appointed in each case for that purpose; and the committee are not to confine their inquiries to the Monthly Meeting where the person resides if there be reason to believe that his affairs are not settled in other places.

If the certificate be for an acknowledged minister, it should so state.

It being considered as obviously of importance that such recommendation should take place without unnecessary delay, in order that the individual may come under the early notice and oversight of the Meeting within the limits of which he is residing, if the Friend does not himself apply for a certificate within six months from the time of his removal, the Monthly Meeting should forward one for him without such application. This rule applies only in cases where the removal is to meetings within the limits of our own Yearly Meeting.

When a certificate of removal is produced to the Meeting to which it is directed, it shall be the duty of that Meeting to accept it, unless there be some manifest obstruction; and when accepted, the Friend recommended by it shall be a member of that Meeting.

Removal certificates should be forwarded for apprentices, and others under age, who are placed within the limits of another Monthly Meeting.

When a Meeting accepts a certificate, it is to inform the Meeting which issued it of such acceptance.

APPEALS.

If any be dissatisfied with the judgment of a Monthly Meeting, they may, after a copy of the testimony is offered to them, notify the first or second Monthly Meeting following (but no others) of their intention of appealing to the ensuing Quarterly Meeting, which notification the Monthly Meeting should enter on its minutes, and appoint four or more Friends to attend the Quarterly Meeting with a copy of the proceedings relative to the case, signed by the clerk, to show the reasons whereon the judgment was founded. The Quarterly Meeting is then to refer the same to a committee of Friends, noticing the propriety of any objection made by the appellant against any thus nominated (omitting those of the Monthly Meeting from which the appeal comes) and to confirm or reverse the said judgment as on impartial examination shall appear to be right.

Committees in cases of appeal should make written reports, stating therein the ground upon which their judgment is founded

Care should be taken by the Quarterly

Meeting to notify both the appellant and the Monthly Meeting of its decision in the case.

If the appellant is still dissatisfied with the meeting's decision he may notify the first or second Quarterly Meeting after he receives the notice (but not afterward), of his intention of appealing to the Yearly Meeting. Said Quarterly Meeting, after recording such notification, is, in like manner, to appoint at least three Friends to attend the Yearly Meeting, with copies of the records of both Monthly and Quarterly Meetings in the case, signed by their clerks. Here it is to be finally determined, and notice of the result sent to the Quarterly Meeting from which the appeal came.

When the proceedings of the Monthly Meeting are nullified in consequence of irregular proceedings, said meeting or the overseers should resume the consideration of the offense, if it be such as to require it, and proceed therein according to gospel order.

Notices of appeal are to be forwarded from subordinate to superior meetings on their regular reports.

MARRIAGE.

Marriage being a divine ordinance, and a solemn engagement for life, should not be entered into unadvisedly, hastily, or lightly; but discreetly, soberly, and in the fear of the Lord, duly considering the relative duties of husband and wife.

Marriage implies union, as well in spiritual as in temporal concerns.

If the parties differ in religious principles, they stand disunited in the main point, even in that which should increase and confirm their mutual happiness, and render them blessings to each other.

Persons, therefore, before making any procedure in order for marriage, should earnestly seek to know the mind of the Lord, remembering the apostolic injunction, "Be ye not unequally yoked together with unbelievers."

It is further recommended that parents exercise a religious care in watching over their children, and endeavor to guard them against improper, or unequal connections in marriage; that they be not anxious to obtain for them large portions and settlements, but that they be joined to persons of relig-

ious experience, suitable dispositions and correct habits.

To any of our members about to enter into the marriage relation, we would most affectionately, but earnestly recommend the adoption of the following appropriate and dignified order in its accomplishment.

Proposals of marriage signed by the parties, are to be presented to the Preparative Meeting of which either is a member, as follows:

"To——Preparative Meeting of Friends Church.

Dear Friends:

With divine permission, and your approbation, we intend marriage with each other.

A. B.
C. D."

The proposals, having been minuted in the Preparative Meeting, shall be forwarded to the next ensuing Monthly Meeting.

If either party is a minor, consent of parents or guardians must be given to the Monthly Meeting; and we advise all to consult their parents before entering into marriage engagements, and produce their consent to the Monthly Meeting, when it can

be conveniently done.

If either is a member of another Monthly Meeting, the meeting should be satisfactorily certified of his or her membership. And if the woman is a widow, having children, the Monthly Meeting must be careful to see that their rights have been legally secured.

If any have objections to the parties proceeding in marriage, they should inform the overseers, who if they deem the objections reasonable, shall so inform the Monthly Meeting, that a committee may be appointed to investigate and report when the meeting may dismiss or proceed in the case, as shall appear right.

If no obstruction appears, the parties shall be left at liberty to accomplish their marriage according to our order; but Monthly Meetings shall, in no case, recognize marriage proceedings under circumstances which would violate the laws of the land.

The marriage shall be solemnized in a regular mid-week meeting, or at a meeting appointed by the Monthly Meeting, at the request of the parties, at such time and place as the Monthly Meeting may direct. At a suitable time of the meeting the par-

ties are to stand up, and taking each other by the hand, declare audibly, and in a solemn manner, to the following effect, the man first;

"In the presence of the Lord, and this assembly, I take C. D. to be my wife, promising, with divine assistance, to be unto her a loving and faithful husband until death shall separate us."

And the woman in like manner:

"In the presence of the Lord, and this assembly, I take A. B., to be my husband, promising, with divine assistance, to be unto him a loving and faithful wife until death shall separate us."

The marriage certificate should then be read, as follows:

A. B., of———, in the County of———, State of ———, son of E. and F. B., and C. D., daughter of G. and H. D., of ———, having proposed marriage with each other in a meeting of the Friends Church held at ———, and the proposition having been considered by a Monthly Meeting of said Church held at ———, and no obstructions appearing, they were liberated to accomplish their marriage.

And these presents may certify whom it shall concern, that, in consummation thereof, they appeared at a public meeting of said Church, held at ———, on the ——— day ———, A. D. ———, and then and there took each other as husband and wife in the holy covenant of marriage; and did to these presents set their hands, she according to the custom of marriage, adopting the name of her husband.

A. B.
C. B.

And we, whose names are hereunto subscribed, being present, did, as witnesses to said marriage, set our hands the day and year above written."

When any of our members wish to join in marriage according to our order with one not in membership with us, the same procedure may be allowed as when both are members, the Monthly Meeting noting the fact of non membership of one of the parties on its records.

Friends are advised to avoid large companies or expensive entertainments.

A committee of men and women Friends should be appointed to attend the solemniza-

tion of marriage, see that it is accomplished in an orderly manner, place the certificate in the hands of the recorder, and report to the next Monthly Meeting.

Monthly Meetings are not to entertain proposals of marriage between persons so nearly related as first cousins, nor sooner than one year after the decease of a former husband or wife.

Monthly Meetings are encouraged to visit, by suitable committees, our members soon after marriage, for their help and encouragement, at this most interesting and eventful period of their lives.

Some of our members preferring to have their marriage solemnized in a more private way than that which is above prescribed, are, by the sanction of our church, so privileged. Those of our ministers who feel at liberty to solemnize such marriages, are directed to refrain from joining in marriage any divorced person, except it shall be known that such person was the innocent party in a divorce granted on the ground of adultery, there being no other Scriptural ground for divorce, Matt. v. 31, 32; Mark X:2-9. It is our duty as a church to main-

tain the sacredness of the marriage covenant, and in the light of the New Testament Scriptures we advise our members to avoid marriage with divorced persons. Any one violating the above provisions shall be treated as an offender.

PARENTS AND CHILDREN.

The Lord, through the Apostle Paul, lays a charge upon parents, that they bring up their children in the nurture and admonition of the Lord; and the essential qualification for the faithful discharge of this responsible duty is, that they have themselves been regenerated, through faith in the atoning blood of Christ, and their minds enlightened by the Holy Spirit; that when the query arises, "Who is sufficient for these things?" the answer may be given, in humble dependance upon him, "Our sufficiency is of God." Parents should often be bowed in prayer, for grace to help, and for that wisdom which is profitable to direct; being thus enabled to impart religious instruction to their children. And they should earnestly endeavor to make them acquainted with Bible truths, and to impress them,

while very young, with the idea of God as their loving Father, and of Jesus as their only Savior; and of the necessity of giving their hearts to him. They should take their children with them to the mercy-seat, and teach them to bow body and soul and lift their voices in humble prayer to Him who is ever ready to hear the supplication of the sincere in heart, that he may redeem them through his own precious blood, and give unto them the joys of his salvation. Thus may parents and children be kept from evil, and "grow in grace and in the knowledge of the Lord."

BIRTHS AND DEATHS.

Monthly Meetings are annually to appoint a committtee to report the births and deaths of members within their respective limits, during the preceding year, ending first of the Seventh month; which report shall be entered, in a proper manner and place on the Monthly Meeting records.

The form of record is as follows:

(See next page.)

BIRTHS

Names of Children	*When born*	*Names of Parents*	*Residence*
A. B.	*3d 10, '76*	*C. & S. B.*	

DEATHS

Name of Deceased	*When Dec'd*	*Age*	*Where Buried*	*Late Residence*

BURIALS AND BURYING GROUNDS.

Monthly Meetings are directed to appoint a committee within each Preparative Meeting to attend at the funerals of our members, see that good order be maintained, and

render such advice and assistance as may be required.

This committee is to see that our burial grounds are properly enclosed and kept in decent order.

Friends are to avoid the custom of wearing or giving mourning habits, and all extravagant expenses about the interment of the dead. To avoid affixing expensive or distinctive stones or monuments to graves.

If a plain stone should be set to the grave, it is advised that the inscription thereon should not exceed the name, date of decease, and age.

MEMORIALS.

To commemorate the lives of the righteous is a tribute due to their memory, and may be an incentive to the living to follow Christ.

If a Monthly Meeting believe it would be profitable to prepare a memorial concerning a deceased member, such memorial is to be sent to the respective Quarterly Meeting for its further consideration and approval. If approved, it is to be forwarded to the Representative Meeting for its inspection and

approval previous to its being laid before the Yearly Meeting.

THE FIRST DAY OF THE WEEK.

The Lord our God hath set apart the one-seventh part of every week, and sanctified it for purposes of his own glory, and commanded that we should remember and keep it holy.

We, in common with other Christians, observe the first day of the week for public worship, and rest from secular business and manifest thereby humble and grateful acknowledgment of the abundant mercies and favors of our Heavenly Father.

We advise our members to guard against spending their time unprofitably upon that day of the week, but that old and young should be careful to set a good example, by abstaining from secular business, and from social visiting; not allowing their temporal affairs to occupy their minds, thus disqualifying them for the performance of their religious duties; and by devoting that portion of the day, not occupied in attending meetings for worship or other religious engagements, in retirement before the Lord,

or with the family in profitable reading or conversation.

BOOKS.

Parents and heads of families are exhorted to discourage and prevent, as much as possible, all those under their direction from perusing those pernicious publications written for the purpose of weakening the authority of the Christian religion, or of exciting doubts of the authenticity of the Holy Scriptures, and the saving truths declared in them; and also to discourage and suppress the reading of plays, novels, romances, and other publications having a corrupting influence in the heart, and tending to lead it away from Christ.

If any of our members shall print or publish any writing deemed unsound or injurious by the Representative Meeting, and contrary to its judgment or advice, such persons should be labored with, and, if not convinced of their wrong, should be disowned.

SCHOOLS AND THEIR SUPPORT.

The very interesting and important subject of the education of our youth in piety

and virtue, in connection with literary instruction under the tuition of religious, prudent persons, has for many years engaged the attention of the Yearly Meeting; and it is renewedly advised, that Friends unitedly cherish a disposition of liberality in the establishment and support of schools under the care of the Church when practicable; and wherein such guarded and religious education can be secured as will conduce to the preservation of our youth from the evils that are in the world and prepare them for lives of usefulness.

CORRESPONDENTS.

Each Monthly Meeting is directed to appoint one of its members as correspondent, whose duty it shall be to officially sign, and, if necessary, forward all certificates, minutes, or other documents, addressed to other meetings of Friends beyond their limits, and to receive and forward such documents as may be addressed to his own Monthly Meeting.

Monthly Meetings should send up official notice annually to the Yearly Meeting of any appointment or change in their corres-

pondents, and should keep a correct list of all correspondents appointed by other Yearly Meetings of which they have been notified.

CONDUCT AND CONVERSATION.

Should any of our members be found guilty of profanity, lying, evil speaking, consulting fortune tellers, or spiritual mediums, or of any other immoral or scandalous practices, or pretending to such acts, they should be dealt with as offenders.

And if any so far deviate from gospel truth as to deny the divinity or atonement of our Lord and Savior Jesus Christ, the immediate revelation of the Holy Spirit, or the authenticity of the Holy Scriptures, as it will be thereby manifest that they are not one in faith with us, after earnest Christian labor for their reclamation without effect, they should be disowned.

MODERATION AND SIMPLICITY.

As Christians, our time, money, and strength belong to the Lord. We hold them in trust as his stewards, to use them for his glory. An undue proportion of either should not be given to the clothing of

our bodies. The gospel teaches that we "be not conformed to this world." The Apostle Paul says. "I will that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array." And Peter is very explicit in his exhortations on this subject. We believe the Lord will direct us if we pray to be made such persons as those "professing godliness with good works" ought to be.

We therefore urge that our members teach diligently by precept and exemplify by practice, true Christian simplicity in dress, and that moderation be observed in furnishing our houses and providing for our tables; that, in all things, Friends may manifest in their habits, speech and deportment that simplicity which the gospel enjoins.

CIVIL GOVERNMENT.

Civil government, being based upon God's moral law for the protection of its citizens, we have ever maintained that it is our duty to obey all its enactments that do not conflict with our allegiance to God. Hence we cannot join with such as form

combinations of a hostile or warlike character against the government under which we live.

Liberty of conscience being essential to the well-being of religious societies, we hold it to be incumbent upon us to maintain it inviolably on all occasions, and exhort all in profession with us to decline accepting any office or station in the civil government the duties of which are inconsistent with our religious principles.

Remembering that "righteousness exalteth a nation, and sin is a reproach to any people." Friends are advised to avoid entering into political controversy that genders strife, and to support only such candidates for public office as are moral and temperate in their habits, and have a just sense of their responsibility to God and their fellow men.

SLAVERY.

Although, in the providence of God, the gigantic evil of slavery, which has been a blight on the prosperity of this country for centuries, and has entailed innumerable cruelties and barbarities on its victims, has at

length been extinguished in the United States, yet this foul blot still exists, and is exercising its direful influence in a fearful manner in many nations of the world. Hence, we feel it our duty to continue to bear our public testimony against it, and to use our influence, as far as practicable, for its extinction everywhere.

WAR.

Paragraphs first and fifth of New York Discipline adopted as follows, viz:

"War results from and encourages the evil passions of the human mind. It conflicts with and is a violation of the principles, precepts and injunctions of the gospel, which breathes peace on earth and good-will toward men. It is entirely incompatible with the commands of our Holy Redeemer, 'I say unto you, love your enemies, bless them that curse you, do good to them that hate you; and pray for them that despitefully use you and persecute you: that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.'"

"So far as mankind are brought under the dominion of the spirit of Christ, wars and fightings must cease; those lusts from which they spring will be subdued, and in place of violence and injustice, the glory of God and the true happiness of men will become the great objects of desire. Thus we believe that the kingdom of our Lord Jesus Christ shall spread and prevail, and that he who is wonderful in working will carry on and perfect his blessed cause of peace and righteousness in the earth."

A violation of these principles shall be regarded an offense against the good order of our Church.

OATHS.

Our testimony against oaths is based upon the following positive injunction of Scripture, viz. "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King: neither shalt

thou swear by thy head, because thou canst not make one hair white or black; but let your communication be yea, yea; nay, nay, for whatsoever is more than these cometh of evil," Matthew v: 33-37.

This testimony we also find was emphatically enjoined upon his Christian brethren, by the Apostle James. "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation," James v: 12.

Believing, therefore, as we do, that no argument can invalidate a prohibition thus clear and positive, we are bound religiously to regard it. And while we feel grateful for the continuance of that indulgence, by which our affirmations are accepted, let us evince our sincerity in relation to this testimony by faithfully maintaining it.

And if any of our members, either in courts of justice or elsewhere, violate it either by taking or administering oaths, Monthly Meetings should extend brotherly labor toward them as offenders.

We also believe that a proper regard to

the obligations of this testimony would lead our members to procure such persons as witnesses to instruments of writing, as will attest them by affirmation.

MASONRY AND OTHER KINDRED ASSOCIATIONS.

As a Church we have ever held that secret, oath-bound societies, as Freemasons and other kindred associations, are contrary to the example and teachings of the Lord Jesus—hurtful to the best interests of the Church, and a serious hindrance to the spiritual life and growth in grace of its members; we therefore affectionately enjoin it upon our youth, not to connect themselves in membership with such; and if any of our members are found to be active or adhering members of such societies, or if any should join them, they should be tenderly and faithfully labored with; and if such labor prove ineffectual, they should be dealt with as in other cases of offense.

DETRACTION AND DISUNITY.

Friends are earnestly advised to watch over themselves and each other, to discourage and suppress every appearance of de-

famation and detraction. And they are further advised that, in whomsover this weakness appears, it may be promptly checked; and if any give way to it to the obvious injury of the reputation and interest of others, they should be faithfully admonished, and if they persist in such a course, they should be considered as subjects of disciplinary treatment (although they may shelter themselves under the plea that they say no more than they have heard from others and believe to be true.) And when there is an appearance of dissension or resentment among our members, the parties should be timely apprised of the danger to which they expose both themselves and others, and be earnestly and tenderly exhorted to mutual condescension and forgiveness becoming the followers of Christ; and if they refuse to be reconciled and continue to manifest enmity, they should be dealt with as out of unity.

GAMING AND DIVERSIONS.

Friends are fervently exhorted to watch carefully over the youth, and others of our Church, to prevent them, by affectionate counsel and brotherly admonition, from fre-

quenting theaters, circus shows, horse races, dancing, and other vain amusements; also, from being concerned in lotteries, wagering, or any kind of gambling; it being abundantly obvious that those practices have a tendency to alienate the mind from the truth, and lead to destruction and ruin.

If, therefore, any of our members fall into any of these practices, and cannot be prevailed upon by private labor to abandon them, they should be treated with as offenders.

INTEMPERANCE.

In view of the evil effects from the use of intoxicating liquors, whether distilled or fermented, all our members are required to abstain from the use of such beverages, and neither to engage in their manufacture or traffic, nor in any way aid those who are thus engaged, by selling them grain, or otherwise directly or indirectly promoting the unholy commerce.

If any of our members should indulge in the use of said intoxicants as a beverage, or should any become entangled in the traffic in any way, tender but prompt care should

be extended to them, and every reasonable effort made to convince and reclaim them before testifying against them; and if they cannot be convinced and reclaimed, they should be testified against.

TOBACCO.

Closely allied to the evil of intemperance is the use of tobacco. It is confessedly injurious to the physical system, debasing to the intellect, and polluting to the body.

"We are bought with a price," and if we would glorify God in our bodies and our spirits, which are His, we must indeed "cleanse ourselves from all filthiness of the flesh and spirit."

Friends are therefore tenderly, but most earnestly, admonished against its use, culture, manufacture, or traffic.

No person dealing in or using tobacco shall be acknowledged as a minister, or appointed to the station of elder or overseer in any of our meetings.

CONCLUSION.

Finally, dear Friends, collectively and individually, farewell. May all our meetings be held in the immediate presence of

the great Head of the Church. May the aged in Christ be encouraged to keep the word of his patience, maintaining their watch as servants in waiting; knowing him, amid the infirmities of their declining years, to lift them up above every wave of discouragement, with the sweet assurance that their redemption draweth nigh. May the middle aged be stirred up to continued diligence, calling often to rememberance the days of their early visitations and the vows of their espousals; and especially guarding against the benumbing, deadening influences of the earthly mind. Now is your time, dear Friends, to labor, and to prove your faithfulness to your Lord; let not the sun go down upon you before your work is done. And for you, beloved younger Friends, who have enjoyed many privileges, both in your training and in your education, greatly do we desire that you may be encouraged to devote yourselves, with all earnestness, to the service of your Lord and Redeemer, and that all that you have, and all that you are, may be sanctified to His use. And in the end, in the Lord's unmerited mercy, may it be given to all, of every age and condition,

through heartfelt subjection to the powerful work of redeeming love, to have their part in the unspeakable blessedness of them that enter in through the gates into the city of God, to go no more out forever.—London Epistle, 1799, 1857.

APPENDIX.

Rules for Organizations in Local Meetings in Aid of the Foreign Missionary Work, as Amended by the Yearly Meeting in 1911.

1. The Missionary year shall begin on Seventh month first, and end Sixth month, thirtieth.

2. A Missionary Committee shall be appointed in each local meeting annually in the Sixth Month which shall have the oversight of the work within its limits and labor for its advancement.

3. This committee shall consist of the following officers: president, vice president, secretary and treasurer, and superintendents of departments as follows: Finance, Study Classes and Auxiliaries, Public Meetings, Literature and Junior and Juvenile work.

4. Meetings of the committee shall be held each month.

5. Duties of Officers:

The President shall preside at all meetings of the committee.

The Vice-President shall assume the duties of the President in his absence.

The Secretary shall keep an accurate record of the transactions of the committee and prepare such reports monthly as should go to the church.

The Treasurer shall hold and disburse all moneys for local expenses placed in his hands at the direction of the committee.

The Superintendent of the Department of Finance shall labor to promote systematic and proportionate giving through the weekly offering system. He shall make, or cause to be made, once each year a complete personal canvass of all members of the church and aid the church Treasurer in the collection of subscriptions taken at Yearly Meeting, Quarterly Meeting or in the personal canvass above mentioned. It is advised, where C. E. societies exist in local meetings, that one or more of its members be appointed to assist the superintendent in this work.

The Superintendent of Study Classes and Auxiliaries shall organize classes for the study of missions. Classes may be organized among the young, middle aged, and older people and of either men and women, or of each separately as local conditions may require, and auxiliaries for mission study or

work.

The Superintendent of Public Meetings shall cause to be held at least once each month a meeting in the interest of missions at such time and place as local conditions may require

The Superintendent of Literature shall circulate such missionary literature as shall best promote the work.

The Superintendent of Junior and Juvenile work shall labor for the promotion of the work among the young, co-operating with Christian Endeavor societies where such exist.

6. Reports shall be made monthly to the committee by the various superintendents, and the committee shall report to the church at each of its business sessions.

In conformity with the above, By-law No. 2 of the Constitution should read. The Presidents for the Quarterly Meetings shall have general oversight of the work within their respective limits, co-operating therein with the local committees: It shall be their duty to report every three months to the Quarterly Meeting, and also to forward not later than the 15th of the Seventh Month, an-

nual reports of the work pertaining to the different departments, to the Yearly Meeting suprintendents of the corresponding departments of the missionary work, and that on Public Meetings to the President of the Yearly Meetings Board.

By-Law No. 6 should read: It shall be the duty of the Supt. of each department adapted to advance the work in his or her department, disbursing the funds placed in their hands with the approval of the President and Corresponding Secretary of the Board, and shall make annual report to the Recording Secretary not later than the 20th of the Seventh Month.

Directions for the Sending of Reports, Moneys, Etc. From Local or Particular Meetings, Committees, Local Officers, Etc., to Superior Meetings, Treasurers, Heads of Departments, Etc.

MONEYS.

All money collected in any preparative or particular meeting not intended for local purposes, should be sent to the Monthly Meeting's treasurer, and by him forwarded to the Quarterly Meeting's treasurer, who shall send all Yearly Meeting dues to its

treasurer and all other moneys to the treasurers of the departments of work for which they are intended, viz:

That for Foreign Missionary Purposes to.

That for the Evangelistic and Pastoral work to.....

That for the Rescue Home to.....

For names and addresses of officers see current number of Yearly Meeting Minutes.

STATISTICAL REPORTS.

All statistical reports should be forwarded from the particular or preparative meeting to the monthly meeting's statistician, and by him to the quarterly meeting's statistician, who in trun shall forward them to the statistician of the Yearly Meeting, ..., by whom they are sent to the Yearly Meeting. Statistical reports should be forwarded from the local meetings as soon after the close of the statistical year, Seventh month 1st, as shall be found practicable. For names and Post Office addresses of Quarterly Meeting statisticians see Appendix, Yearly Meeting minutes.

MISSIONARY REPORTS

All reports of Superintendents of Depart-

ments in the local or particular meeting should go directly to the local missionary committee, the secertary of which shall prepare monthly reports for the meeting by which it was appointed, and also report the work of the different departments each quarter to the Quarterly Meeting's Missionary president, who shall summarize separately the work of the different departments reported by the Missionary Committees of the several meetings, and report the same to the Quarterly Meeting and in like manner prepare summaries of the year's work for the Yearly Meeting's superintendents of the corresponding department of Missionary work; reports to whom should be forwarded not later than Seventh month, 15th, each year, as indicated below:

Reports of Departments of Public Meetings, to .....

Reports of Department of Missionary Finance, to .....

Reports of Department of Good Literature, to .....

Reports of Department of Junior and Juvenile Work, to .....

Reports of Departments of Missionary

Study to .....

Summarized reports from the superintendents of the above named departments should be sent to the Recording Secretary, F. F. M. S. not later than Seventh Month 20th each year. For names and Post Office addresses of Quarterly Meeting presidents see Appendix, Yearly Meeting Minutes

REPORTS ON EVANGELISTIC AND PASTORAL WORK.

Pastors, or Evangelistic and Pastoral committees of the particular meetings, should report on blanks provided for this purpose, the condition and work of their respective meetings to the superintendent of the Quarterly Meeting to which they belong, every three months, a few days previous to the holding of the Quarterly Meeting.

It is the duty of the superintendent to present these reports, either in full or a summary thereof, to the Quarterly Meeting, and each year, previous to the Yearly Meeting, forward to the secretary of the Yearly Meeting's Evangelistic and Pastoral Board a summary of the year's work in these de-

partments, who in like manner reports to the Yearly Meeting.

For names and Post Office addresses of Quarterly Meeting superintendents and Secretary of Yearly Meetings Board see Appendix Yearly Meeting Minutes.

BIBLE SCHOOLS.

Secretaries of Bible-schools in the particular meetings should send quarterly reports on blanks provided for this purpose, to the superintendents of Bible-schools of their respective Quarterly Meetings, by whom the condition and work of the schools are reported to the Quarterly Meetings. Statistical reports pertaining to Bible-schools, designed for the Yearly Meeting are prepared and forwarded by the regular statisticians. For names and Post Office addresses of Quarterly Meeting superintendents of Bible-schools, see Appendix, Yearly Meeting Minntes.

REPORTS FROM SUBORDINATE TO SUPERIOR MEETINGS.

All reports from subordinate to superior meetings should be promptly forwarded to the clerks of the meeting for which they are

intended. Statements of the condition of the church in answer to the queries in our Book of Discipline, are prepared by the overseers and, when approved by the Monthly Meeting, are sent to the Quarterly Meeting of which it is a part last preceding the Yearly Meeting. A summary of the several statements received by the Quarterly Meeting is then sent to the Yearly Meeting.

For names and Post office addresses of Quarterly Meeting clerks, see Appendix, Yearly Meeting Minutes.

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